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Page 128: The *Laudatio Turiae* has been still further annotated by Dessau, in *Inscr. Lat. Sel.*, Vol. III, Part 2 (1916), p. cxc, No. 8393.

Page 206: Our knowledge of the composition and aspect of trophies in the Augustan age has received a valuable addition, though no fresh light has been thrown upon the question of the erection of trophies upon arches, by the discovery of the spirited and well-preserved paintings adorning the "armamentarium" of Pompeii, *Notizie degli Scavi* (1916), pp. 29-450. The illustrations on pages 432 f. may serve in a fashion as illustrations of the lines *Aen.* xi. 5-11.

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*Das Erbe der Alten. Schriften über Wesen und Wirkung der Antike. Neu Folge, gesammelt und herausgegeben von OTTO IMMISCH. Heft I: Das Nachleben der Antike von OTTO IMMISCH.* Dieterich'sche Verlagsbuchhandlung m.b.h. in Leipzig. 1919. Pp. x+64.

On December 29, 1918, Otto Crusius, eminent man and scholar, the founder of this series, died, an unfortunate victim of the blockade. Professor Otto Immisch, who had been associated in the enterprise from the first, took up the work at once, and, in a new format and with a quality of paper and binding which offers mute but unmistakable evidence of the unhappy conditions now prevailing in Central Europe, is carrying on the mission of the studies, never more needed, surely, than at the present juncture.

The monograph is a reasoned and eloquent appeal not to sever the many ties which bind Germany (but the rest of the Western world no less, and perhaps in some instances even more) to the heritage of Greece and Rome. *Frui paratis* is its burden, and classicists, if seeking a watchword, could hardly find one more succinct and expressive. Beginning with a thoughtful discussion of the profound change in the modern attitude toward the classics produced by the rise of the historical spirit in the nineteenth century, Professor Immisch proceeds to point out that, although we cannot longer regard the Greek and Latin languages and civilization as models in the sense in which that word was used down until almost our own day, this circumstance does not at all mean that we can no longer learn from them, or may ever dispense with a knowledge of them, if we would understand ourselves and our own culture. With comprehensive learning, well-selected, drastic illustrations, and a style always interesting and often eloquent, the author proceeds to emphasize our indebtedness to the classic world. He passes in rapid review the fields of language, style, grammar, writing, metrology, politics, law, religion, art, drama, literary themes, rhetoric (even journalism), science and its organization, astrology and historiography, and then draws his thoughtful and cogent conclusions.

The *exempla* are naturally (for the study grew out of lectures delivered in war time by the author on the southeastern front to German troops in service) drawn in the main from German usages and institutions, but by no means exclusively, and the ideas and arguments hold, of course, with practically no *mutanda*, for our own conditions no less. The brochure may be read with profit by any classicist and should be used as an important contribution to the subject by everyone who is interested in classical apologetics.

A few brief passages in translation may not be amiss in this connection as specimens of form and content.

Here also the same lesson: There is no way to the scientific understanding of our mother tongue and its literature, which leaves Greek and Latin wholly to one side. The number of the educated who know how to traverse the right way should never fall too low [p. 32].

That brings us naturally to the last field at which we wish to cast a glance, ancient science. Here we stand before a unique monument to the glory of the Greeks, a realm of the spirit that is theirs alone and of incalculable influence. More and more are we now disposed to value it even more highly than the Greek art and poetry which was long and somewhat one-sidedly extolled by classicism. Here remains something in the nature of an absolute model, not so much in consideration of the specific results as rather of the spirit which informs the whole achievement, the fundamental matters. For this is the essential thing, and today recognized on every hand: Science in the real sense, that is research for the truth's sake, the absolutely free spirit of inquiry, this precious possession, was given the world first by the Greeks and by the Greeks alone. The wisdom of the Egyptians and the Orientals, freely used and praised with pious reverence by the Greeks, was priestly, *Gnosis* and not *Historia*, circumscribed by religion, lost to the world, straining toward the Beyond. It was the strong and sound feeling of the Greeks for reality, combined perhaps with their so marked gift of visualization, which first irradiated for them with the earthly light of reason earth and life themselves, and the uniformity of all the processes of nature. No priestly pressure, no belief in revelation, no authority of sacred scriptures weighed upon them. For ages past truth and freedom had been united here [p. 52].

Antiquity is truly the basis of our culture, even of our German culture, and that to such a degree that we must cease to understand ourselves, if we ever lost in all parts of our nation the understanding of these relations. Upon this fact, and not upon the dogma that it is a model for us, rests now and for the future primarily that claim of Antiquity, which humanistic culture and education expresses [p. 61].

Antiquity like Christianity is a possession above the nations, withdrawn from the rivalry of peoples now separated by such depth of hatred. And so may it also belong to those good geniuses which will concern themselves with a future reconciliation [p. 63].

To which well-omened wish most classicists will cry Amen.

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